1:Williams E,G-5 (1923-1925) 1930
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it is no uncommon thing to see the singers dispersing for their night's rest at break of day. But happily, when a European is in their village they have the politeness and the deference to the common European habit of sleeping by night, to discontinue their concert when he extinguishes his lamp. Then the older folk and the mere boys will retire to rest and the young men will follow their own devices, either turning in or going a courting. No one will see them creep into the houses of their sweethearts where by prearrangement they are assured of a welcome.

The village is now in complete silence. It may be warm and drizzling rain, or it may be clear and cold. In the latter case the fires will be burning underneath the pile-houses, and now and again one will hear the voice of the father gruffly rousing one of his children to go down and stir the embers or add fuel. Then follow the sounds of sleepy and complaining acquiescence, the fire flares and crackles, the youngster creeps back to his sleeping mat, and all is silence once more.

At times in the dead of night one may waken to hear a woman's voice raised in a solitary dirge for dead husband or child—long-sustained, clear notes whose effect is singularly sad. From the standpoint of music it must be confessed that such performances are variable, yet sometimes they are of the purest tone and uttered with an admirable restraint. Long-drawn, and with a suspicion of *tremolo*, the dirge ends characteristically with two or three high-pitched sobs or whimpers. There are now no sounds other than the tireless croaking of the frogs in the swamp, the hooting of owls, or the occasional flapping of a fruit-bat among the bananas, until the tailless rooster on the house-top thinks fit to salute the coming dawn.

Occasional Activities

Such is the uneventful routine of the Orokaiva day. Yet although there is undoubtedly a general absence of varied interest and incident in native life compared with our own, it must not be supposed that the typical day which I have endeavoured to describe is by any means invariable. There are

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In cold weather
342 the fire burns all night through, and in the ascending heat
[374] and smoke the family sleeps warm and grimily, the house-
[513] holder on the *babari*,[1] his wife and family on the *gaga*,[2] and his pigs and dogs in the *su*.[3] Under the constant influence of the rising smoke the interior of the house acquires a curious metallic polish, and the poles of the roof become coated with a black lichen of soot. Conflagrations are rarer than one would expect under the circumstances.

Miscellaneous Buildings

345 The men's house is called *oro*. If built in connexion with a ceremony and intended as a male club-house or what might be termed a concert-hall, the men's house is called specifically *arijo*; it will occupy a central position and be of more pretentious size—say 40 feet long; and it may boast some decoration in the form of frayed sago leaf hanging in fringes from the eaves. These *arijo* houses are not seen very frequently. A peculiar feature of one or two of them is an outward-sloping wall, which gives the edifice the contours of an oblong haystack. The ordinary *oro*, which is simply the regular domicile of the young bachelors, may be small and without any distinctive feature.

A mere roofless platform is sometimes to be seen as a place of social intercourse. Among the southern tribes it is
[251] more usually combined with the picturesque little *baraa* or yam-house, in which a small attic compartment above is the repository for the sprouting yams.

342 The Orokaiva, a true *improvisator*, will find the materials for a house at a moment's notice. Overtaken by bad weather or benighted on the road, he will turn aside, fell a few saplings, make a selection of palm or wild banana leaves for thatch, and construct a lean-to or penthouse with a raised floor and a tolerably water-tight roof. A common trick of extempore construction is to use a slanting strut so tied to the upright that its upper end projects and thus forms a rest for a piece of cross-timber. See Plate XIV*b*.

345 Of tree houses (*sawai*), which were formerly common
IR enough, I have seen no evidence in the whole Division.

[1] [i.e. an interior platform or shelf above the floor—Analyst]
[2] [i.e. the floor proper—Analyst]
[3] [i.e. walled in space beneath the floor.—Analyst]